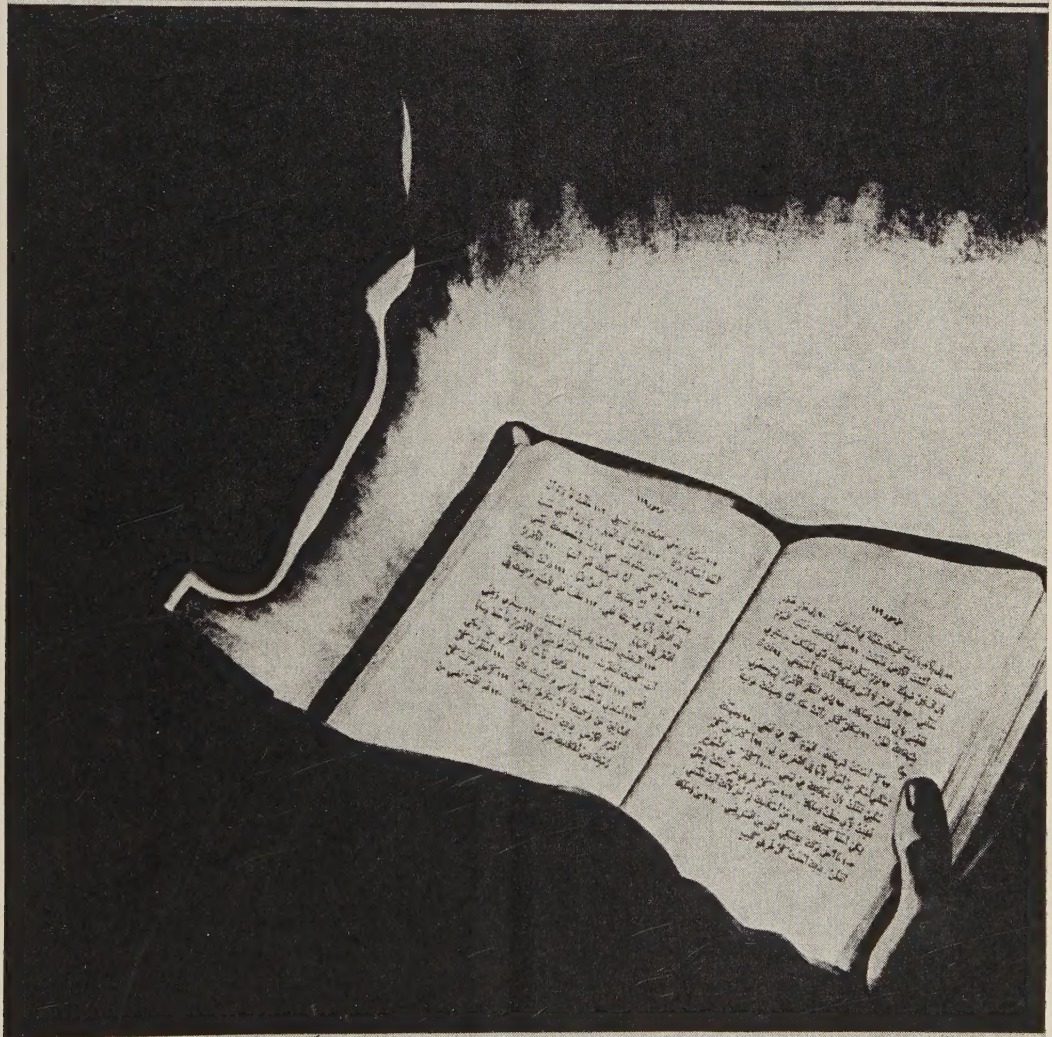


BIBLE SOCIETY RECORD

لَا إِلَهَ إِلَّا أَنْتَ يَا إِلَهَ الْوَحْدَةِ



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وكالة الشرق الأدنى بالقاهرة شارع ابراهيم باشا رقم ٦٢

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The Levant Centenary

IN 1836 the American Bible Society established its first Foreign Agency when the Reverend Simeon H. Calhoun sailed for Smyrna, Turkey, in November of that year. It is fitting that this issue of the BIBLE SOCIETY RECORD should be dedicated to a celebration of that fact, not only to record the achievements of our workers in the Levant, but to recall a century of service to many foreign lands which was inaugurated in Mr. Calhoun's permanent commission.

There are now twelve Foreign Agencies of the American Bible Society operating on the five continents, for which the budget appropriations last year were \$237,520. The Scripture distribution through our Foreign Agencies in 1935 reached a total of 4,271,918 volumes, which was fifty-seven percent of the Society's total distribution. All this has developed out of the brave beginnings made by the decision of the Board of Managers in 1836, to commission Mr. Calhoun as the Society's first foreign agent.

The Turkish Empire at the time of Mr. Calhoun's arrival extended from the frontiers of Persia (now Iran) and the Caucasus Mountains westward to the Adriatic Sea, and from the Nile and parts of the Sudan on the south

to the borders of Hungary and Transylvania on the north. The Great War wrought havoc in this part of the world, which was really without the semblance of peace for eleven years. The old Ottoman Empire was dismembered and a new era for this stormy region

ushered in. Since 1918 few, if any, parts of the world have undergone changes more rapid and complete. Religion is at low ebb in most of the Levant. Christianity is under suspicion. But many of those precious spiritual values which Christ and his church have given to the world are among the most-prized benefits for which these nations strive. Although Bible work is done in the Levant today with the utmost difficulty, it still goes forward. Its leaders are confident that the century of foundation-laying in translation, distribution, and missionary cooperation has been too securely done for any revolutionary storms to uproot.

Our readers will find, in the articles that immediately follow, a record of heroism and achievement which will encourage them to lend their utmost support to the workers who, today, are promoting the Bible cause in the Near East against almost insurmountable obstacles.



NEAR EAST COLPORTEURS
As they dressed before the present reforms

The Gospel and the Mohammedan World

By the Reverend Hugh Thomson Kerr, D.D.,
Pastor of the Shady Side Presbyterian Church, Pittsburgh, Pa.

Since 1836, when the Levant Agency of the American Bible Society began its work, vast changes have come into the life of the nations where the Agency has labored. Social, political, educational, moral and religious upheavals have altered the customs, beliefs, and aspirations of centuries. The following article gives us a picture of the new Levant as the author saw it a few months ago. We are deeply indebted to Dr. Kerr and the "Presbyterian Banner" for permission to reprint this article.

BETWEEN the Western World and the Orient lies a world of mystery. It is a world that has had a veil upon it for centuries. It belongs to the desert and holds a population of some two hundred and twenty-five millions of people, who do not have a common nationality nor do they have political unity, yet, more and more, they are becoming a factor in world politics; and if ever they are united under a great leader, a buffer state will be created between the Occident and the Orient. These lands are united in an inexorable bond of religious loyalty that binds them to one another in a deathless devotion. They are first and always Moslem, and the religion of Islam is their one authority in matters of faith and life.

This world sweeps from Turkey in Europe to India in Asia. From its long backward career with its religious persecution and its veiled women, Turkey is suddenly awake. Fashioning her government after the order of European dictatorships, Turkey has initiated its five-year plan. It has taken the veil from Moslem women, emancipated them and elected seventeen women as representatives to the Grand National Assembly. In this political revolution religious liberty has been restricted and politically limited. Religion is no longer recognized. The historic church of St. Sophia, once a Christian cathedral and later a Mohammedan mosque, is now a secular museum devoted to Byzantine art. Clerical dress has been forbidden; Masonic lodges have been closed and their property confiscated, and the teaching of Christianity in mission schools and in Roberts College—which has had such a memorable Christian influence in the Near East—has been restricted. Religion is no longer reckoned a vital force in the renaissance of what was once the Turkish Empire and the political center of the Mohammedan world.

Syria is now under French mandate. The Moslem influence reveals itself in the restric-

tions that are thrown around religious freedom, and there is no provision made for the security of a convent from Mohammedanism; and yet Islam is aggressive in seeking proselytes to the Mohammedan faith. However, even in what is an alien soil the Christian enterprise flourishes. Before I arrived in Syria, a communion service had been held in the little Christian church beside the campus of the American University, which was conducted by six Christian ministers speaking to their own Christian constituency in their own languages within the walls of that sanctuary: Arabic, Armenian, English, French, German, and Turkish. That, of itself, is evidence of the moving of the Spirit of God in the heart of the Moslem world. There, too, is the American University founded by Christian men and women, standing like a lighthouse on the shores of the Mediterranean, ministering to a complex population. In that university, which is under the leadership of Bayard Dodge, an honored American name, are the representatives of the nations of the world. In order to make that student body real to you, let me name the nationalities that are represented in it. They come from Syria, Palestine, Armenia, Iraq, Egypt, Persia, Transjordan, Turkey, Sudan, Ethiopia, Assyria, Zanzibar, Kuwait, Hejaz, Tunis, India, Greece, Russia, Great Britain, Poland, France, Italy, Germany, Spain, Switzerland, Hungary, Austria, Bulgaria, United States, Brazil, Santo Domingo, Canada, Argentina, Mexico, Puerto Rico, and Ecuador. Not only the currents of nationality meet in that historic institution, but there is a mingling of world religions that make the situation not only difficult and delicate, but rich in opportunity. It is like the mingling of the peoples on the day of Pentecost. There every man hears in his own language the wonderful works of God: Moslems and Jews, Druses, Baha'is, Zoroastrians, Sabians, Hindus, Greek Orthodox, Protestants, Gregorians,

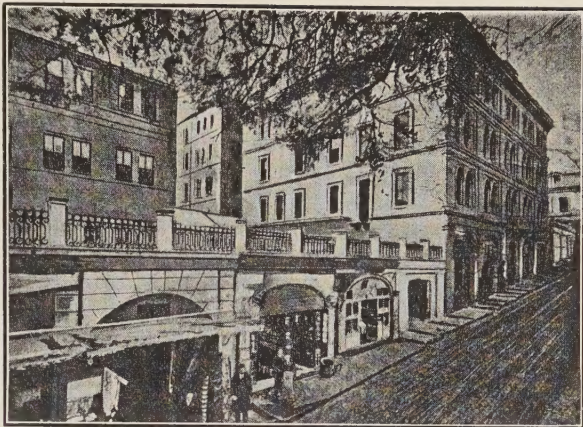
Maronites, Roman Catholics, Greek Catholics, Copts, Syriac Orthodox, Armenian Catholics, Chaldean Catholics, Syriac Catholics, Nestorians, and Jacobites.

In the Holy Land

We pass down into the Holy Land and to the Holy City—holy to Jews, to Christians, and to Moslems. On Mount Zion the Mosque of Omar, or rather the Dome of the Rock, occupies the ancient site of the Hebrew temple, and in the Holy City Christians and Jews vie with each other for the occupation of historic and sacred shrines. The Jew, seeking to build up a national home in Palestine, is met as a minority by the aggressive militant Moslem population that outnumbers the Jews two to one. It is strange, indeed, that there should be such bitter rivalry between these two religions; for at heart they have much in common. Both of them go back to Abraham as their father; and both of them hold tenaciously to a unitarian faith.

We go down the road to Jericho, over the little wooden bridge across the Jordan Valley, through the customs, and face into the open desert, mysterious, complex, moving out into the Mesopotamia Valley. Business men now cross the desert by motor roads, and one can make the journey from Bagdad to Mecca in five days. That such a journey is possible shows how the ancient Moslem world is awakening from its long desert sleep. Iran (the modern Persia) is rapidly moving toward a modernized state, intensely nationalistic, with a growing opposition to Christianity because of its international outlook and its proclamation that God has made of one blood all nations of men to dwell on all the face of the earth. Even Afghanistan, which has been a closed land like Tibet, is opening up; and there have been installed five wireless stations, that connect that backward nation with Tokyo and Melbourne, London and Rio de Janeiro.

What a sweep this modern Moslem world makes from Turkey to India. One fourth of the Moslems of the world are in India, creating not only a religious problem, but a critical political problem, opposing the aspirations of the Hindus for political sovereignty, catering to the outcasts, constituting reforms within their own constituency which make the Moslems in India more open to the influences of Christian-



THE BIBLE HOUSE AT ISTANBUL

ity than in any other part of the world. There are hundreds of Moslems now in the Christian church. They are teaching in Christian schools, preaching in Christian chapels, and challenging a reformed Mohammedanism to move on to the complete revelation of God in Jesus Christ.

Islam and Christianity

In this rapid survey we have crossed from Europe to Asia, and now we return to Africa! It is a battle without clash of arms or tumult between the forces of Islam, moving down from the north, meeting the forces of Christianity moving up from the south. Any one who knows what is taking place there understands that it is a conflict for the possession of a continent for Mohammed or Christ. Now the intellectual center of that Mohammedan world, the directing mind of it, is in Egypt. Turkey was once the political center of Islam. Mecca is still the religious heart; but Cairo is the intellectual center and has always been the intellectual center of the Mohammedan faith. What a strange city it is! There, the nations meet and mingle. There are some thirty-nine newspapers in Cairo: fourteen of them published in Arabic, fourteen in Greek, seven in French, three in Italian, one in English. The Greek speaks of the days of Alexander the Great; and the French, of the days of Napoleon.

The oldest university in the world—if it is a university—is situated in Cairo. The Al-Azhar, dating back to 907 A. D., has been the interpreter of the Koran through the centuries. There has been a recent attempt to “modernize” the university. Three departments were formed with a faculty of literature, a faculty

of law, and a faculty of religion. When you come, however, to analyze the functions of these faculties, you find that they all concentrate upon the interpretation of the one holy book—the Koran. The faculty of literature concentrates upon the interpretation of the language and meaning of the Koran. The faculty of law interprets the legislation of the Koran, and that legislation becomes, not only the ethical law, but the civil law of the land for Mohammedans. The faculty of religion interprets the faith of Islam, and it was pointed out to us that this ancient university, now modernized, is training Moslem preachers to go as missionaries into all the world—to India and China and to America. And side by side with this ancient university is the new Egyptian university with its departments of literature, science, medicine, interpreting truth not in terms of the Koran, but in terms of modern life and modern knowledge.

This was the first time I had come face to face with Mohammedanism. I had studied its literature, and thought I understood its message and its mission; but I had never before understood the inflexible hardness of Mohammedanism and its active antagonism to truth, and above all to the Christian faith. While the religions of the Orient would make a place in their pantheons for Christ, the Mohammedan world holds out no invitation. It is aggressively antagonistic. It is not merely a non-Christian faith, it is an anti-Christian faith wielding high political power, passionate in its religious devotion, united above all political parties in its consecration to the task of conquering the world for Allah and the supreme interpreter of Allah, Mohammed.

The appeal of Islam is not difficult to understand. It has been able to present a real protest against a spurious kind of Christianity that has been all too prevalent in the nations where Islam has flourished. It is a degenerate Christianity, in which there is much superstition, idolatry and formalism, and little of the true spirit of Christ which expresses itself in holy living and in magnanimous loving. Furthermore, the Moslem faith is an accommodating faith. It is not a stern ethical faith which de-

mands the Christian standard of purity, truthfulness, and virtue.

Christianity affirms the truth and lives it. Christianity is a light. Mohammedanism can not face up to light. It loves darkness and



AN ISTANBUL ERRAND BOY

vagueness and obscurity. It loves the mystery of the desert. It has created a desert wherever it has gone. It has put a veil over womanhood. It has toyed with truth. It has played false with the infinite values of human souls. And, however hard the task may be, however difficult it may be to commend Christ and his gospel, nevertheless the spirit of Christ is laying hold upon the lands of Islam, converting a few here and there, and unconsciously mastering the mind of the multitude.



The Birth of the Levant Agency

IT would be easy for us, who in 1936 are observing the centenary of the Levant Agency, to overlook one of the chief forces that led to this step. For ideas and impulses which sweep like waves over the Christian public of a particular period or nation are seldom powerful enough to be remembered a century later.

Many of us are old enough to recall the foreign missionary fervor, especially among the educated youth of Europe and America, in the years around the turn of the nineteenth and twentieth centuries, that crystallized in the slogan, "The Evangelization of the World in This Generation." But how many of us alive today realize that in the thirties of the nineteenth century a somewhat similar movement swept through the Protestant churches of the young United States? Many of the leading clergymen and educators of that day agreed with Dr. Plummer, of Virginia, in setting a time limit of twenty years within which to complete the task of "supplying all the destitute families of the world with the Scriptures." Through the cooperation of the Bible Societies, then in the enthusiasm of their youth, and the wholehearted support of the entire Christian public in the Bible-loving lands, it was held that the whole world could be supplied with the Word of God in ten times the two years it had required to supply every destitute family in the United States with the Scriptures.

The Board of Managers of the American Bible Society in New York, urged by the churches and especially by its own Auxiliaries, had to reckon with this movement by which funds were put at its disposal for the support of Bible work abroad. The members of the Board and the officers of the Society were in a position to estimate the enormous scope of the popular slogan far better than the average churchman. Moreover, they were in correspondence about the movement with officers of the British and French Bible Societies, who had tactfully pointed out the difficulties of realizing such a program within a given time.

At the Annual Meeting of the Society in 1834, the definite suggestion of twenty years was wisely altered to read "in the shortest possible time"; but the agitation to supply all the destitute people in the world with the Scriptures continued, and it was out of this eagerness to spread the Word that the vision de-

veloped to establish the first foreign agency.

In its Report for 1836 we read: "It appears to the Board that they should, as far as practicable, begin to establish agents of their own in foreign countries: men who shall cooperate with missionaries in preparing and distributing the Scriptures, and yet be responsible to this Board for their operations. After correspondence with missionary bodies on this subject, it is found that at several points at least your agents will be highly acceptable. A committee, therefore, is charged with the duty of procuring agents as soon as practicable, for several of the more important stations where American missions are preparing to publish the Sacred Scriptures."

Thus came to birth the first foreign agency of the American Bible Society. It is most significant that the beginning should have been made in that part of the world from which the Scriptures originally came. There was in the Ottoman Empire, in 1836, a body of capable, devoted American missionaries, entrenched, as it were, and prepared to stay. Everything pointed toward success, and every hope has been fulfilled; for the whole century of missionary history in the Bible lands has been notably marked by the closest cooperation between the missionaries and the agents and translators of the Bible Society. It has been a century of marked achievement in giving back to those lands the Bible they gave to the world and lost for themselves.

Bible House Dedication

Readers of the BIBLE SOCIETY RECORD will be glad to follow the program now being planned for Dedication Week at the New Bible House. The January RECORD will report the festivities which will include:

Sunday, November 15, 3 p. m., formal dedication of the building.

Monday, November 16, 11 a. m., open house to the ministers of the New York area.

Tuesday, November 17, 3 p. m., open house for members, donors, annuitants, and other friends of the Society.

Wednesday, November 18, 8 p. m., a young people's rally.

Thursday, November 19, from 2 to 5 p. m., open house to the secretaries, executives, and officers of mission boards and interdenominational and other religious organizations.

Friday, November 20, 3 p. m., a meeting of interested women of the neighborhood.

“There Were Giants in Those Days”

By Francis Carr Stifler

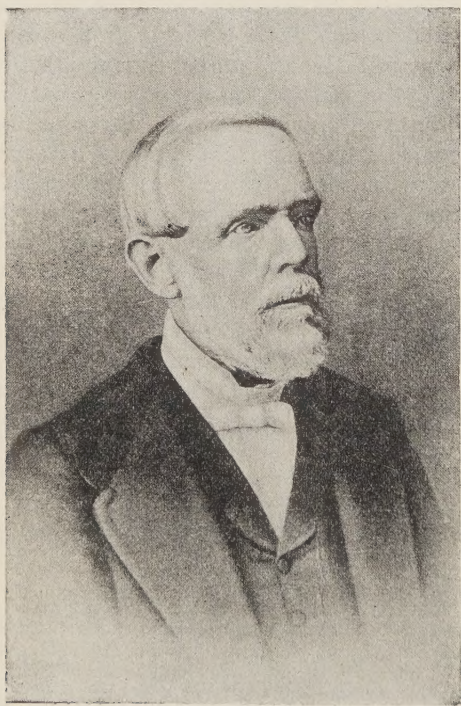
THE work of the American Bible Society throughout its century of labor in the Near East has been marked by the cooperation of some of the most scholarly translators who ever sought to give God's Word to his people. Space permits only a brief review of their gigantic tasks.

Elias Riggs went as a missionary to Greece in 1833. As a student he had mastered Greek and Hebrew and had compiled a grammar of the Chaldee or Aramaic language, which became the standard textbook in all American theological schools for the next fifty years. His first contribution to the work of translation

From 1845 to 1852 he translated the Bible into Modern Armenian. The Scriptures had been translated, in the fifth century, into the Ancient Armenian language, and various portions of the Bible had been indifferently done just prior to Dr. Riggs' addressing himself to the task. His translation was done so acceptably that it has remained the standard version to this day.

From 1858 to 1870 Dr. Riggs gave himself to the translation of the Bible into Bulgarian. He had an interesting preparation for this work. Although he never visited Bulgaria itself, he fell in with Bulgarian churchmen in Turkey, who taught him the language. He found among other factors affecting the life of the Bulgarians, that there were two distinct dialects spoken by their people—the Thracian and the Macedonian. After making an extended tour of the Bulgarian provinces of European Turkey, Dr. Riggs became convinced that the Thracian dialect would eventually prevail. The verdict of history has supported him; for his Bulgarian Bible translated with the Thracian dialect has proven the standard Bible for Bulgaria to this day. It is a notable fact that this Bible, translated by a foreigner who never lived in Bulgaria, has exercised a marked influence upon the Bulgarian language itself.

In 1873, at the age of sixty-three, Dr. Riggs was called upon to do his third piece of translation—this time into the Turkish language. The Turkish language of that day, long before the linguistic reforms of President Kemal Atatürk, was a curious composition of Turkish, Arabic, and Persian elements. In its high literary style, especially in government documents, the language was so involved that the Turk on the street could scarcely read it, but Dr. Riggs had become its master. This time, Dr. Riggs found translations already made. The work was one of revision. A committee was appointed to the task. One member held to the view that the new Bible should commend itself to the Turkish literati. Dr. Riggs contended that it should be a Bible that the common people of no high education could clearly understand. The committee stood with Dr. Riggs, whose decision again proved to be the correct

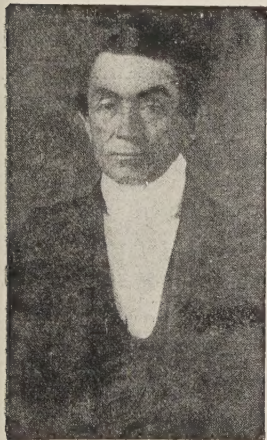


ELIAS RIGGS

in the Near East was to assist in the preparation of a Modern Greek Bible already near completion under the hand of a well-known Greek scholar, Professor Bambas.

Dr. Riggs' important work as a translator may be divided into three periods, each of them marked by a masterly translation using a distinct alphabet and presenting the Scriptures in a language very different in genius and construction from the others in which he worked.

one, and Dr. Riggs' Turkish Bible has become to this day the standard version. At the close of this monumental work, Dr. Riggs asked the Moslem Turkish helpers who had gone with him over every sentence of the Scriptures, "Tell me, were these the words of men or of God?" Promptly they responded, "Of God!"



ELI SMITH

Eli Smith left Andover Theological Seminary at the age of twenty-five with his life dedicated to the translation of the Scriptures into Arabic. There were Arabic Scriptures, but they were objectionable to the intelligent Mohammedans of Syria for two reasons: first because they were not good translations; and second, because

the type in which they were printed lacked the beauty of the graceful written Arabic calligraphy. Dr. Smith was forced therefore to begin at the very bottom in the manufacture of the type. He collected specimens of the choicest Arabic manuscripts and, with a reed pen, he copied from them the letters of the alphabet to serve as models of the type. Since the letters of Arabic words are generally joined together in printing as in writing, each letter changes its form to suit its position. Because of this and the part played by the vowel points, Dr. Smith found it necessary to prepare about 1,800 different types for one complete alphabet. On his trip in 1836 to Smyrna to have the steel punches made with which to strike the matrices for this type, Dr. Smith suffered shipwreck, and his precious specimens were lost.

But Eli Smith was no man to give up in the face of disaster. He prepared another set of specimens and this time carried them successfully to Smyrna, where the punches were made. Next came a long, tedious overland journey to Leipzig where the fonts of type were cast. Two years were required for this basic work.

Dr. Smith's method of translation was marked with the same thoroughness that characterized his preliminary labors in typemaking. Every complete portion of the Scriptures was set in type and copies sent to British, Ameri-

can, and German scholars. Thus came into being a translation which won the approval of the most critical Arabic scholars of the day. Dr. Smith's life ambition was to complete the Bible, but at the age of fifty he was called to his reward. Although he had translated the New Testament and the greater part of the Old, he explicitly forbade the publication in his name of anything except the Books of Genesis and Exodus and the first twelve chapters of Matthew.

Cornelius Van Allen Van Dyck was chosen to take up the work of Dr. Smith. He, too, was a missionary of the American Board of Commissioners for Foreign Missions. He had won the confidence of the Mohammedan scholars by his profound acquaintance with Arabic literature. Dr. Van Dyck's arduous labors brought the translation to a successful close in 1864, just twenty-eight years after Dr. Smith had begun to develop an acceptable alphabet.



CORNELIUS V. A. VAN DYCK

The Van Dyck Bible in Arabic must be classed with the Luther Bible and the King James as one of the great literary masterpieces of the world. In tens of thousands of copies it has been distributed in Syria, Mesopotamia, and Arabia, and all over North Africa from the Red Sea to the Atlantic Ocean. It has found its way across the Sahara to Timbuktu and into the Mohammedan regions of Central Africa. Wherever Mohammedans have gone in Persia, Central Asia, India, China, and

Malaysia the Van Dyck Version has followed. It has readers in the Philippine Islands, in Yucatan, and in Brazil. The Syrian colonies in New York and Chicago, in Buenos Aires, and elsewhere import it from Beirut. It gives the Word of God to 40,000,000 people and has, as every great version before it, become the seed plot for a Christian literature and a Christian civilization.

Space forbids the telling of the stories of Dr. William Goodell, who, through perils and persecutions, was forced to move his residence

thirty-three times in twenty-nine years, that he might provide the Osmanli-speaking Armenians with their version of the Scriptures; or of William Gottlieb Schaufliker, who preached in Constantinople in German, Italian, French, Spanish, Turkish and English, and translated the Old Testament into Judeo-Spanish for the Spanish-speaking Jews who lived in Turkey, and who also, among his other extraordinary linguistic accomplishments, prepared a Hebrew and Chaldee lexicon of the Old Testament in Spanish.

• • •

Problems Confronting the Bible Cause Today in the Ottoman Succession States

By the Reverend J. Oscar Boyd, D.D., Secretary, Levant Agency

The following is a synopsis of the address delivered at the Centennial of the Levant Agency on June 29, 1936

OF the many states that today cover the territory over which, a century ago, the Ottoman Sultan ruled, each one has its own characteristics. Nevertheless, there is a heritage they all hold in common from the centuries of Ottoman domination. Missionaries working in any of these lands face problems which in part are peculiar to each and in part arise out of their similar past.

The missionary whose specific task is to make the Bible the people's book finds himself, in these "Bible lands," face to face with problems of peculiar difficulty. They are eight in number:

(1) The *racial* problem: How can the Bible be released from unfortunate historical association with hated or despised races? The Bible must never come to any fresh reader as a foreigner's book.

(2) The *political* problem: How can a book be widely circulated where the police power of the state forbids Bible colportage, and even classes the Bible with subversive literature?

(3) The *ecclesiastical* problem: How can the vernacular Scriptures find their way into the people's homes and schools, against the active opposition of an intrenched national priesthood?

(4) The *cultural* problem: How can the Bible exert its full effect on a people largely illiterate?

(5) The *economic* problem: How can the Bible be sold to a people too poor to buy it?

(6) The *sectarian* problem: How can men be found as colporteurs of the Scriptures, who are at the same time zealous friends of the Bible, willing to "endure hardness as good soldiers of Jesus Christ," and yet free from the fanaticism of some particular sect?

(7) The *administrative* problem: How can the limited supply of workers and of financial resources be so employed as to secure the maximum distribution over the entire area, without any waste through duplication of effort?

(8) The *publicity* problem: How can the world-wide Christian public—the friends of the Bible who sustain this Bible work—be kept informed of the needs of this area, without antagonizing those groups which constitute the obstacles already mentioned?

All of these problems may be made to approach solution by the solving of the last two, and their solution is within the reach of the readers of the BIBLE SOCIETY RECORD. Is it not our clear responsibility to solve them by our substantial gifts to the Bible cause?

*A Good Man out of Good Treasure ...
bringeth forth that which
is Good.*



Vignettes from the Levant

THE following brief incidents are typical of the work being done in this oldest of the Society's Foreign Agencies. We believe our readers will be interested to know how the seed is sown and upon what kind of ground it is falling in far-off lands. Through these little sketches, if we read between the lines, we see the dramatic picture of human life being transformed, uplifted by the power of the old Book. How many are reached by its vital message this year depends upon the generosity of Christian people.

From our subagent in Greece comes this story. The subagent's nephew, a senior in the American College, has accompanied him on Sunday visits to the sick. One Jewish woman, reading of the Lord Jesus in a Testament at the hospital, prayed to him and accepted him as her Saviour. Beginning right there in the hospital, this woman confessed herself a Christian, and though of a wealthy family in Volo, she abandoned all and is now serving fifteen children in an orphanage, and is teaching the grace of Jesus Christ to her fellow servants.

As colporteur Vahram of Istanbul was going through a little bazaar in the suburb of Scutari, he was hailed by a butcher, who told him the following story. "Some three years ago a group of us were idling on the hill at Yildiz. A man like you, but older, came along and

showed us some Gospels. We took them in our hands, and then gave one another the wink. Suddenly, we all jumped on him together, and after emptying his bag of books on the road, we set them on fire. Then we laid complaint against him, and laughed to see him being marched off under arrest. I have often thought what a mean trick we played on that stranger. If the books you are selling are the same as those we burned, I should like to buy one and read what it says." Thus do unexpected blessings come out of tribulation, and bread cast upon the waters returns with increase. Another's sufferings yielded a sale to Vahram.

* * *

An Immediate Need*

\$2,020 for the completion of the translation of the Old Testament into the New Turkish. This is half the cost for the year, the British and Foreign Bible Society meeting the other half, and covers part of the translator's (Dr. MacCallum's) salary and cost of helpers and clerical work. The old Turkish Bible is practically useless in Turkey because of the enforced change in alphabet and language.

Sometimes an encounter of the sort one commonly calls a "chance encounter" has brought some desperate soul into contact with one or another member of our staff, and has become the means of saving life. An elderly man told Mr.

Popoff, subagent in Bulgaria, how he had started out to murder somebody, but had met on the street one of our correspondents, who spoke to him about love and forgiveness. He decided to wait another day; but when the day was over, God had wrought the wonder and won his heart. He bought the Word of God for himself and his home, and has been buying ever since to give to others and thus help them to find this new and richer life he had found in the moment of his deepest need.

* Since this page was set in type, we have received from one of the Society's generous friends a check covering the entire cost of the need noted above. This, of course, is only one of several needs in the Levant. We must have \$2,500 to meet the ever-present difference between the cost of production of the Scriptures in the Levant and the price which the impoverished people in that section of the world are able to pay.

Near East Notes

THE Near East Mission of the American Board of Commissioners for Foreign Missions which was host to the American Bible Society at its centennial celebration, June 29, 1936, at Istanbul, spread the following minute on its books at a subsequent meeting:

Resolved, That the Near East Mission hereby expresses its sincere thanks and heartiest congratulations to the American Bible Society on this occasion of the one hundredth anniversary of the establishment of its first permanent foreign work, and its gratitude to God that in his providence this first foreign agency came to be located in our area. We bespeak for the Society, as it enters its second century in the Near East, an even greater measure of satisfaction and success in this glorious cause.

* * *



DR. DWIGHT

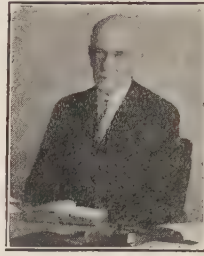
THE Levant Agency of the American Bible Society has, throughout the century just closed, supplied two of its seasoned Secretaries to the Bible House headquarters staff. Dr. Henry Otis Dwight, born of missionary parents in Constantinople, served himself as a missionary of the American Board of Commissioners for Foreign Missions in those parts until 1907, when he became Recording Secretary of the Society. His outstanding service was the writing of the Centennial History of the Society that was issued in 1916.

* * *



DR. RYAN

DR. ARTHUR CLAYTON RYAN likewise began his missionary career with the American Board of Commissioners for Foreign Missions. After ten years of this service he became Secretary of the Levant Agency of the Bible Society, from which position he was called to one of the General Secretaryships in New York. His untimely death following a short illness in 1927 came only two years after his work at headquarters began.



DR. MacCALLUM

As the second century of the American Bible Society's work in the Levant opens, we find Dr. F. W. MacCallum, a veteran missionary of the American Board of Commissioners for Foreign Missions, bringing to its completion a revision of the Turkish Bible. This new version is necessitated by the advent of the New Turkey with its demands for a language purged of many of its former elements and written in the Roman alphabet. Dr. MacCallum began his labors about seven years ago. The New Testament, the Psalms, and the Book of Genesis have already appeared in printed form, and the complete Bible is nearly ready for the press.

* * *

No rehearsal of the achievements in the Bible cause in the Near East would be complete without the mention of the cooperation of the Maryland Bible Society, which contributed \$10,000 toward the cost of the plates for the first font reference unvoweled Arabic Bible (Van Dyck) in 1915. This is only one of the many generous contributions that have come from the treasury of a devoted cooperating Society.

* * *



DR. NORTH

SECRETARY NORTH, as we go to print, is just returning from an extended visitation to the Near East. Arriving in Vienna on August 22, he has conferred with the Society's Agents in Bulgaria, Turkey, and Egypt, and has made visits to Greece, Syria, and Irak. His visits, like Paul's of old, have greatly strengthened the workers in these fields; and reports of his experiences and impressions as he journeyed through these Moslem lands have been a source of inspiration and stimulation to those in the home office. No one fact about the Bible Society work is so evident as its indispensable character.

Universal Bible Sunday

VERY few of the readers of the BIBLE SOCIETY RECORD are able to decipher the characters on the cover of this issue. The cover presents the annual Universal Bible Sunday poster as it is being displayed in the churches of the Arabic-speaking world. The characters are similar to those that are found in the Van Dyck version of the Scriptures, the dramatic story of which is briefly told elsewhere in this issue. At the top, the poster quotes Psalm 119:45: "I seek Thy precepts." At the bottom it directs the reader to the Society's headquarters in Cairo. The poster will appear in five continents and in several languages, and will be displayed particularly on Universal Bible Sunday, December 6, 1936, when the pastors of Protestant churches everywhere are asked to exalt in their sermons the place of the Scriptures.

In times so threatening as ours what better course can any man take than to seek the pre-

cepts of the Lord. The American Bible Society is laying upon the hearts of the pastors of the world its conviction that this is everywhere a primary need in these troublesome days.

To that end, the Society has asked Bishop Paul B. Kern, of the Methodist Episcopal Church South, to write this year's Bible Sunday brochure on the theme "The Bible in a Time of Confusion." In a very personal way the author tells why he reads his Bible, and how the sense of inner security emerges from his reading. He feels that no one need seek the precepts of the Lord in vain.

As in other years, the Society offers to pastors observing the day, supplies of specially prepared responsive readings, leaflets, plays and pageants, stereopticon lectures, and display materials for use on Universal Bible Sunday, December 6.



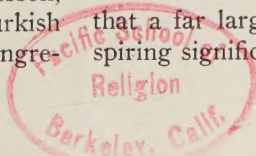
Celebrating One Hundred Years in Istanbul

AT ten o'clock in the morning on June 29, 1936, there gathered in the chapel of the mission school in Scutari about three hundred people to celebrate a century of service of the American Bible Society in the Near East. The occasion was the annual meeting of the Near East Mission of the American Board of Commissioners for Foreign Missions, which gladly set aside the morning for the celebration. It was a colorful group. Most of the board's missionaries were present, as well as native pastors and the colporteurs not only of the American Bible Society, but also those of the British and Foreign Bible Society. The pastor of the German Evangelical Church telegraphed the good wishes of himself and his congregation. Dr. F. W. MacCallum, now engaged in completing the new translation of the Scriptures in Turkish, presided. The local Armenian pastor, Selbi Aghassian, read the Scripture lesson, Luke 4:16-37, from the old Armeno-Turkish translation of 1831, while many in the congre-

gation followed the version of today. After greetings from the British and Foreign Bible Society, papers were read on the work of the great translators Riggs, Schauffler, and Goodell. The closing paper, prepared by Secretary J. Oscar Boyd, of the Levant Agency, on "Problems of Today in the Ottoman Succession States," is outlined elsewhere in this issue of the RECORD. It was read by Dean Carl Compton, of the American College at Salonica.

Mr. F. Lyman MacCallum, subagent in charge of the Bible House at Istanbul, writes of the centennial gathering: "The meeting took place in an atmosphere of goodwill and interest with real joy. I felt just that family-party attitude which was most suitable for the time and occasion."

It was planned to repeat the entire program at a later date in one of the native languages, so that a far larger group might share in the inspiring significance of the occasion.



MRS. KIBBIE COMER, at eighty-nine years of age, living in Texas, has read the New Testament 125 times and the Old Testament 63 times. For seventy-eight years the Bible has been Aunt Kibbie's favorite reading. "We had no Sunday-school literature when I was a girl," she explains. "We read the Bible or nothing. Each week we memorized a few chapters." By the time she was fifteen, she could repeat half the New Testament by heart. —*The Watchman-Examiner.*

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, NOVEMBER 1936

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Park Ave. and 57th St., New York

EDITORIAL NOTES

THE editors are deeply grateful for the great number of replies that have come in answer to their questions voiced in the September issue asking what our readers did with their copies of the RECORD, and what suggestions they would make for their improvement of the magazine. We wish that space permitted us to report from many of these letters. This is quite impossible; but our hope is because the matter has been discussed many who hitherto have never passed their magazine on will do so in the future.

Have you ever thought about a taxicab chauffeur sitting at the curb for long periods of time? One reader suggests that here is a splendid opportunity to pass on the blessings of the RECORD's pages. Many report that they give their copies to their pastors. Some remember those in prisons and friends far away who have little to read. Printed matter is so cheap and commonplace in the life of the civilized world, and particularly in America, that it is easy for us to forget that though it may be so inexpensively obtained, it nevertheless may contain the unsearchable riches. Is this not true of your BIBLE SOCIETY RECORD?

OCTOBER MEETING OF THE BOARD

THE sixth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-first year was

held at the Bible House, at 3:30 p.m., on Thursday, October 1, 1936. President John T. Manson was in the chair.

Devotional exercises were conducted by Mr. Samuel H. Libby.

The minutes of the fifth stated meeting of the Board were approved.

Bishop Herbert Welch, of the Methodist Episcopal Church, was elected a Life Member of the American Bible Society.

The Board set December 2, 1936, as the date for the meeting of the Advisory Council and of the Budget Committee.

The minutes of the standing committees were approved and their recommendations adopted.

The poster for Universal Bible Sunday, "I seek Thy precepts," with the text printed in Chinese for use in the China Agency, was exhibited.

Treasurer Darlington reported the death of Mr. George Garrison, of Los Angeles, Calif., who was a generous contributor and deeply interested in the work of the Society.

The meeting was adjourned.

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the translation of the Scriptures into the languages and common dialects of the people; the publication of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the distribution of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

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EZRA 5, 6

Darius

něz'zâr the king of Babylon, the Châl- Ba
dē'ân, who destroyed this house, and un
carried the people away into Babylon. ev
13 But in the first year of Cyrus the in
king of Babylon, *the same* king Cyrus 6
made a decree to build this house of yo
God. yot

14 And the vessels also of gold and sil- wh
ver of the house of God, which Nēb'û- fro
chād-něz'zâr took out of the temple that 7
was in Jerusalem, and brought them alo
into the temple of Babylon, those did the
Cyrus the king take out of the temple of of
Babylon, and they were delivered unto 8
one, whose name was Shēsh-bāz'zâr. sh

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